

LELUIA!

is risen from the dead  
become the firstfruits of  
that slept.



5 cents

**HOLY CROSS**

MAGAZINE • APRIL 1961

# HOLY CROSS...

... A monthly magazine devoted to giving information on the Religious Life in the Episcopal Church, and setting forth the Catholic Faith as the basis of devout practice. Published by the Order of the Holy Cross, a monastic community of priests and laymen of the Episcopal Church. The Reverend Father Superior O.H.C., Editor.

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Subscription Rates: \$3.00 for One Year U. S. A. — \$3.25 Foreign. Request for change of address must be received four weeks in advance and must be accompanied by old as well as new address. Send to: Holy Cross Publications, West Park, New York.

Entered as second class matter at the Post Office at West Park, N. Y., under the act of Congress, August 24th, 1912, with additional entry at Newburgh, N. Y.



... And it came to pass, as he sat at meat with them, he took bread, and blessed it, and broke, and gave to them. And their eyes were opened, and they knew him. St. Luke.



A monk's meal. see page 152

*"At that moment there was a great earthquake, for an angel of the Lord came down from heaven, went forward and rolled back the stone, and took his seat upon it. His appearance was dazzling like lightning and his clothes were white as snow.*

*" . . . But the angel spoke to the women, 'Do not be afraid. I know that you are looking for Jesus who was crucified. He is not here he is risen, just as he said he would.'*

*"Now what is our response to be? Shall we sin to our heart's content and see how far we can exploit the grace of God? What a ghastly thought! Have you forgotten that all of us who were baptized into Jesus Christ were, by that very action, sharing in his death? We were dead and buried with him in Baptism so that just as he was raised from the dead by that splendid revelation of the Father's power, so we too might rise to life on a new plane altogether."*

Matthew 28:2-3, 5-6 and Romans 6:1-4 in the fresh happy language of Phillips, THE NEW TESTAMENT IN MODERN ENGLISH.

# EASTER

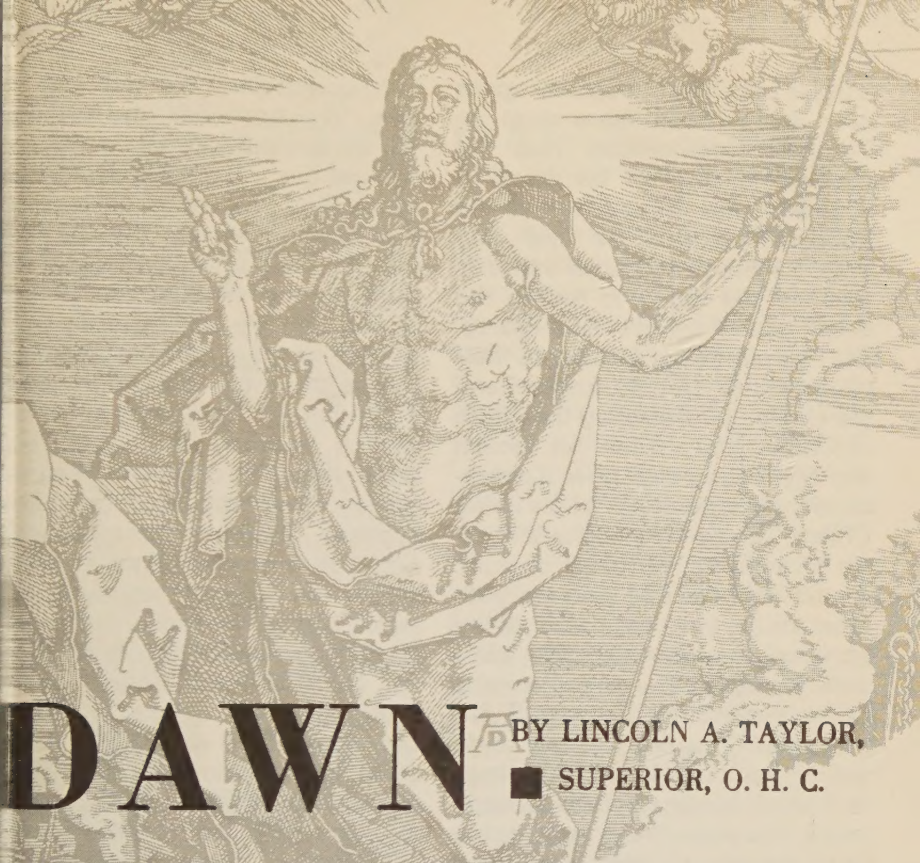
**B**OTH the mounting brilliance and the penetrating warmth of the Easter dawn, radiating from the splendid Person of our Lord, have their parts to play in transforming the cold greyness of our penitence into the eager spring of our festivity. The solemn chants that honored our Lord's Fasting, Temptation, Passion and Death are now forgotten like the anguish of birth, and in their place the Church's song reaches up to give voice to that astounding splendor of God's power which in an instant swept up the Body of our Lord from the tomb, and set it free in the realm of the eternities.

The miracle wrought in Lazarus was a gracious and tender warn-

ing to man's faith of this far surpassing wonder of our Lord's Resurrection. Lazarus was given power to climb the steps from the tomb back up into the daylight of life in this world. Our Lord's Resurrection is a soaring up to the life of eternity with no more dying to be done—ever!

So the Church pours forth her most glorious Alleluias. The very tones of the hymns climb up to new heights of exaltation. The Liturgy itself has slowly, deliberately marched through the challenge of Palm Sunday, the night piercing stubbornness of Tenebrae, the almost stolen joys of Maundy Thursday, the secret hidden treasure of the Altar of





# DAWN

BY LINCOLN A. TAYLOR,  
■ SUPERIOR, O. H. C.

repose, and then giving up each candle, linen, yea even the chalice and paten, finally flung itself on the Cross, empty, naked, silent. But then a tiny quivering flame, leaping up to the top of the Paschal Candle, kindling lights as it marches to the Sanctuary, there gathers unto itself hymns of praise. The Church starts talking again in the pleading of the Litany; promises new life in the renewed flows of Baptism; bursts out with the organ notes into the glorious hymn of the Gloria in excelsis; begins to lift its new voice in the cry of the Spring—the Alleluias—until Christ, the Living Christ, stands clean, pure, eternally alive in the pristine holiness of the Host.

The reality of the Resurrection with all its joy is at once pledged and given in the Precious Body of the eternal Lord. The Paschal Feast regales the Churchman, not with the dead body of the Good Friday evening, but with the living Body of the Easter morn.

Such a magnificent change in our Lord transforms those close to Him. We become new men, newly alive with Him. Yet our death and new life are far too deep to be bandied about on the sleeve of time. The old tired life is drowned in the waters of Baptism, but that mystical death and unfolding of the new life in our souls increases over the timeless years. Life on an altogether new plane has its own

hunger and thirst. Baptism opens new doors. Soon there must be Penance, Confirmation, and the constant feeding on the Bread of Angels in the Communion at the Eucharist. It may be that only when our minds approach maturity that we are ready to realize the death which we are undergoing. Only as our minds awaken to their fuller stature do they comprehend the challenge of sharing the Death of Christ. Only when our reason has apparently died does it awaken to the eternal sense of the living Christ. The resurrection is a miracle wrought at the heart of truth. So that the one who pursues truth must know that there is a dying required in order to come alive with Christ's truth, or rather with Christ Himself, for He said, 'I AM the truth.' This has nothing to do with superficial ideas and notions, or those intellectual poses through which we pass like a man trying on a variety of hats in a shop. This has to do with the facts down on the floor of truth; with the true purpose of life; with the nature of the laws governing that life, its death; and glorious resurrection.

If there is a resurrection of man's intellect, washed in the brilliance of Easter, so also is there of his loves—the ways in which he employs the bursting freedom of his soul. There are times when our human loves flourish, and we can spare hardly a moment for our Lord and for the spiritual life. We are somewhat like the man who said in effect, 'I have married a wife and therefore I cannot come to your Heaven, O God.' But at other times our loves fester and

turn poisonous. We get sick of love. We turn sour and cynical. We go around bearing a grudge against life; against that state to which God has called us; against our brethren, even the dearest members of our family. Finally we come to the degradation of believing that we cannot really love or trust anyone; that the so-called friends are really only professional Brothers or Neighbors in Christ. Having reached that state our loves have corrupted. Then we eschew that hopeless, deathless impasse. We bury our loves with Christ in a garden. And lo, there comes an almost unbelievably fertile spring. Suddenly we begin to discover tender shoots of charity. The little flames of the paschal love begins to quiver and leap about, reaching out and igniting other flames in our soul. Yea even our emotions reel back and fall at the bursting power of the awakening charity. There may come a time when even self-respect seems obligated to topple and fall; a day when the demands of the knowledge and love of our Lord seem like an earthquake which must surely demolish the stature of our manhood. But he who goes into the waters of death may emerge a Christian man—a Christian in the truest and most joyous sense.

Finally, we may wait generations of time for the resurrection of our bodies, for that must be in the Last Time. But the resurrection of our souls has begun. The Alleluias which we sing to our Lord are also for ourselves. 'This is the spring of souls today'—this is the day of our joy. ●



# HOLY EUCHARIST

IT IS peculiarly the function of the sacraments to provide a meeting place for the heavenly and the earthy. The conjoining of God and man in each of the sacraments is but an extension of His plan that was begun in the creation of man 'imago dei' (in the image of God), that was fulfilled in the Incarnation, and that will be completed at His Second Coming. The special character of Holy Communion consists in its re-enactment of all of these elements, for it is the sacrament of renewal, of recognition and of fulfillment.

Perhaps the greatest danger in using this sacrament is to fail to participate in its WHOLENESS, while concentrating either on the feeding of a growing soul, or the adoration of a present God. For the feeding and the adoration are both temporally and eternally limited; are both chained to experience, however mystical; are both insufficiently corporate. The true effects of receiving this sacrament include sweeping changes in the Body of Christ, for through it the members of that Body are being constantly renewed, confronted, and unified. If it is possible to speak of the Body of which Christ is the Head being reconstituted as it persists in time and space, then the sacrament of Holy Communion is the agent for this change. Consider these three fruits of the union of God and man in this sacrament of the Holy Communion: renewal, recognition, and fulfillment.

Those who regularly participate

in the life of the Church expect a continuing relationship with God in Christ through the Spirit which is not qualitatively unlike the apostolic fellowship with the incarnate Christ. And the unfolding years of prayer and work for His Church breed a familiar pattern of experiencing the living God in His world. Surely it was much the same as Peter and James and John and the others journeyed about Judea and Samaria with Jesus. He was a rabbi, an extraordinary, miraculous healer, and an endlessly compassionate companion. But they must have become accustomed to Him, must have been comfortable in their relationship. They may even have come to need renewal. If it is shocking to us to consider that their frailty should have extended even to prosaically accepting His presence and ministry, consider how shocking our frailty must seem to them, when we, who have the myriad experiences of redemptive love at work through 1900 years of history to bolster our faith, accept Holy Baptism as though this miraculous regenerating Act were but a prosaic experience!

A vivid example of a renewal experience given to the apostles is recorded in St. Luke 9:28:

And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spoke of his decease which he should accomplish at Jerusalem.

But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here.

Though they did not understand that this occurrence prefigured our Lord's resurrection — any more than they understood the miraculous feeding of the five thousand to prefigure the Holy Communion — they experienced a renewal, a rekindling of the spirit: "Master, it is good for us to be here." Peter and James and John knew themselves to be infused with a renewed sense of the power and glory of that life which was leading, transforming, remaking them.

Each time we receive His Body and Blood there occurs this same infusion of the power and glory of that Life. We are renewed within, spiritually recharged, just as the Transfiguration experience surely did the apostles. This is not a promised glory, not an anticipated glory, but a present one which causes the soul to sing and ring anew. We never receive a broken Christ, a Christ obscured by the gloom-filled cloak of man's sins, a Christ bent beneath the cross burden. Rather, we receive a bright and glistening reigning Christ, sheer glory, loving power — renewal.

A second aspect of the wholeness of this sacrament consists in its extraordinary power to suddenly, abruptly confront us with the Risen Christ. We never worthily receive this sacrament without the shock of meeting our Lord. That



This is a glory-filled experience can never be doubted by those who have vicariously joined the two disciples who "went that same day to a village called Emmaus" (Luke 24:14)

And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast thou not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though

he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went into tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.

It is not enough for the Christian to know that God is present in as well as transcendent to his world. It is not even enough to cry with the Psalmist: The Lord of Hosts is with us! For in these experiences God is always veiled, always present and yet not fully recognized. But at Emmaus, upon the breaking of bread, the Risen Christ is suddenly, unmistakably recognized in His Divine Presence. The disciples, in retrospect, said that their hearts had burned within them as He talked to them along their journey. But when they recognized Him, their hearts leaped in joy, and with invigorating shock. How well this describes the ordinary life of the ordinary Christian! We walk and talk with God in Christ through the Spirit, discussing all of His mighty Acts from creation to redemption. Often in the midst of our doubts or consternation He speaks to us through Holy Scripture, revealing the truth to our clouded eyes. He speaks to us through books and strangers, always near in His active, working Presence. But when we pause and break bread with Him—swiftly, miraculously the veil is stripped off and we are confronted by One whom we recognize. In this moment we know as we are known.

Yet a final aspect of the sacrament of the Holy Communion is the experience of fulfillment which comes from its offering and reception. This sense of completeness is rooted in the glimpse of things to come that is vouchsafed us in the sacrament. It is always difficult to use words to describe the ineffable experience of the heavenly vision. But it is in this momentary glance at our true home where we shall be that the sense of fulfillment washes over our souls. St. John on Patmos wrote of this heavenly Jerusalem: (Revelation 21:2-4, 10, 11, 22, 23 and Chapter 22:1)

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God . . . And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away . . . And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; . . . And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof . . . And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

Many of the saints have tried to describe the unearthly, satisfying moment when the vision of heaven illuminates them—but it is obviously not susceptible to adequate description. Indeed no experience of ultimate Reality—whether love or truth or beauty—can be adequately brought under the form of words. And yet the momentary vision of heaven brings a sense of fulfillment no other experience can impart. Each time our Lord comes in the sacrament of Holy Communion He surrounds us with the glory of the heavenly vision. He brings with Him the true and permanent environment for those who, having died with Him, will also rise with Him. He lifts up all who know Him in that Bread and Wine, draws them from the shadows of earth toward the brilliant light of heaven. He fills them fully as only a vision of heaven can.

Three fruits of the union of God and man in this sacrament: renewal, recognition, fulfillment. A glorious re-charging, a startling encounter, a peace-giving fullness. How much more there is to this wonderful sacrament than theological explanation can reveal and than pragmatic reception can bring! In His Real Presence in this sacrament the Almighty Word leaps down from the throne of heaven, conjoining man to Himself. And the oblation is not limited or local, for it contains each time the new creation, the full redemption, the ultimate consummation.

Thanks be to God for this unspeakable gift. ●



# YESTERDAY, TODAY AND FOREVER

By Robert M. Collins

**W**ITH the great interest in science in our day, we spend much of our time trying to look into the future to see what life will be like on our planet or elsewhere at some distant date. We are also told in the science of Astronomy that the light which we see in the heavens, emanating from the stars by night, left those stars some four or five hundred years ago and that the stars are not now in the same place in which we see the light. So as we gaze up at the heavens we are looking back into history and we are seeing those heavens as they were at the period of the Reformation, or even earlier. It gives us some minute concept of the infinity of space, and God becomes for us far greater than many of our theologies had ever dreamed of. And though we attempt to look into the future and we do look into the past, it is necessary for us to live out our life in the present.

Our life comes to us, a gift of God, moment by moment, a breath at a time and none of us is assured that we shall be permitted to take another. The Mass is the greatest "time machine" that has ever been invented. It is the greatest because it is none other than the invention of God. There shall never be another invention quite like it. In the Mass we look back, not a hundred or five hundred years, but 2000 years, and in the action of the priest as he takes the bread and consecrates it and takes the chalice to bless it with the blessing of God we are looking

back and seeing what our Lord did at the Last Supper when he instituted this Blessed Sacrament. The whole perspective of past history is caught up for us in the moment of consecration. Priests for 2000 years have continued faithfully to perform the Lord's command to "do this" and certainly no one command of any one person has been more faithfully observed than this which Christ gave to us. We do not "do this" as an isolated unit separate from our brethren, but we do it in conjunction with a whole line of priests and people who have done this in unbroken continuity for these many centuries of history. It represents a line, a union, a chain of people that ties us to the upper room and the sacrificial acts of Christ.

But we do this "until His coming again;" therefore we look forward to the future when our Lord will come in all His glory to sum up His creation, to judge it, and to divide the sheep from the goats. We are looking forward to the day when the bodies of those who "sleep in Jesus" will be resurrected from their graves and restored to their souls, so that again the integrity of their personality is complete. Christ is coming! We declare it at every Mass, we repeat it at every saying of the Creed; and we believe that this Jesus who was taken from human sight will be restored to it. So the Mass looks back towards the past and sees the light shining from Bethlehem; it looks into the future and tells us what our life will be like in

ultimate and complete union with God.

Nevertheless we are constrained to live out our life in the present, from moment to moment, from breath to breath, and are not assured that we shall be given another. So the Mass is for the present. The priest declares emphatically, "This is my Body, This is my Blood;" and that means that at this present moment Christ in the totality of His being is present with us; that He feeds us with His life; that as He shared our life in this time we will share His in Eternity. We need the strength and the power that comes to us from the altar of sacrifice in order to be able to live in the present the life that God would have us live. Therefore we believe that the so called "historical Jesus" who lived two thousand years ago, the "Christ of Faith" who at the right hand of the Father will come to judge the living and the dead, is the Jesus Christ who abides with us at this moment. It is all one. Time is gone and everything is seen "*sub specie æternitatis*" — "under the eye of eternity."

Therefore, the Mass is not only past and future, it is present; the present reality of the Living Christ. The Mass as such ties all of history into one — past, present and future; and they all become supreme reality for us as the bread and wine are consecrated. Behold, we see here a new heaven and a new earth for it is an Act of Creation that will never be recalled or changed. It is the Divine "*fiat*" of God. Once as God said, "Let there be lights in the firmament of the

heavens to divide the day from the night" (Genesis 1:14) and it was so because God spoke the words through His Holy Spirit; so now through the words and actions of His priest and the movement of the Holy Spirit the words are spoken, "This my Body, This my Blood;" and it is because God says that it is so. So there is the whole kingdom of God and Eternal Life encompassed within the grasp of man in the roundness of the Sacred Host and in the Cup of His Blessed Blood. All that we could ever desire or want of God is there; Eternity rests upon our altar; history is gathered up in a moment past, present and future are all there as we recall what Christ did, what He is doing now and what He shall do when He comes again.

The Mass is not only the greatest invention of God to tie all of history together but also to bring us into the realm of Eternity. How great is the Mystery of it; how intangible its depths; how unsearchable its heights; and yet it is all within the grasp of man through the gracious love of God.

If we want to look at the past we need but to go to Mass. If we want to see in the future we need but to go to Mass. If we want to meet Christ in the present we need but to go to Mass. All of the riches of God's mercy and love are here present and we know that as Christian priests and people have so faithfully performed this command in the past, they will not fail to do so in the future and this is none other than the command and will of Jesus Christ our Lord. ●



# Community of the Resurrection

BY PAUL SINGLETON, C.R.





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THE Community of the Resurrection was founded sixty-nine years ago by Charles Gore, who later became successively Bishop of Worcester, Birmingham and Oxford. He was also one of the most notable Christian scholars of his day whose books are still widely read. Six brethren, including Gore, made their profession in Pusey House Chapel, Oxford, in 1892 and six years later settled at Mirfield in the West Riding of Yorkshire, where they established the Mother House of the Community.

The founders expressed their aim, as it is still found in the Preface to the Rule, as follows: 'At the call of God to reproduce the life of the first Christians, of whom it is recorded in the Acts of the Apostles that "they continued steadfast in the Apostles' teaching and fellowship, in the breaking of the bread and the prayers," and, "the multitude of those that believed were of one heart and one soul: and not one of them said that ought of the things which he possessed was his own; but they had all things in common."' It was as simple — and as profound — as that.

The immediate worship and service of God had pride of place in the life from the first, of course, and this issued in a vigorous family life at home where the refectory was regarded as next to the sanctuary in importance, and talking was allowed and encouraged at all meals except breakfast, apart from Fridays and other days of fasting. Most of the early members of the Community were scholars, and while their manner



life was simple, their conversation and interests were anything but. It is said that at table Latin and Greek quotations flew back and forth with lightening speed in the thrust and riposts of great minds at play.

The great church, with its nineteen altars, was built in 1938 and dedicated by Archbishop William Temple. Here the bells ring seven times a day to call the brethren from whatever they might at the moment be doing, to go to choir and sing their mead of prayer and praise in the Divine Office. This consists of the Anglican Offices of Matins and Evensong enriched by office hymns and antiphons taken from ancient sources with the addition of the traditional monastic Lesser Hours of Prime, Terce, Sext, None and Compline. And it is here before the High Altar that each brother is welcomed into the Community family at his Profession by the solemn kissing of hands when he has vowed himself to the life of Poverty, Chastity and Obedience.

It was only three years after they had settled at Mirfield that Gore was called to the episcopate and became a Prelate Brother of the Community. He was succeeded by Walter Frere as Superior, under whose guidance its life became even more firmly established and its works increased with great rapidity. The characteristic lines of the Community's work became clear, and they were seen to group themselves naturally under three main headings: Pastoral, Educational and Evangelistic.

The pastoral works to which the

brethren were called had begun in the earliest days, and have continued ever since, as brethren were invited to conduct conventions and missions in parishes all over the country. Also, as the Retreat Movement expanded and Retreat Houses were built in an increasing number of dioceses, the brethren were in demand as retreat conductors. This work has increased with the years, until now there are many more invitations than can possibly be accepted. As early as 1914 the Retreat House wing was built at the Mother House with upwards of forty rooms, and here hundreds of priests and laymen have come to find spiritual refreshment and rest. Ten years later a Retreat House was opened at S. Leonards on Sea, where the Community provided retreats for men and women as well as priests. This work was later removed to another house acquired by the Community at Hemmingford Grey in Huntingdonshire.

For several years after its opening the brethren at the Welsh house, the Priory of S. Teilo, in Cardiff, ran a hostel for university students; but a few years ago the hostel was closed and converted into a Retreat House for the use of the Church of Wales, and this venture is being richly blessed. From the Priory of S. Paul in London the brethren go all over the South of England conducting retreats and missions and acting as spiritual directors and confessors.

The chief way in which the Community has followed its vocation in the educational field in the Home Province has been in the

training of men for the Sacred Ministry. The College of the Resurrection was opened at Mirfield in 1902, and the following year the Hostel of the Resurrection at Leeds. In embarking upon this work the Community determined that while they would require a high standard of education, lack of money or of previous academic opportunities should not of themselves debar a suitable candidate from Holy Orders. Accordingly pre-matriculation courses were started, after which the young men spent three years at the Hostel reading for a degree at Leeds University, and the course was completed by two years of theological training at the College, during which time the young men lived close to the Community and shared to a large degree in its regulated life and worship. With comparatively slight variations this has remained the pattern of our training for the Ministry, and for many years past there have always been between ninety and a hundred men in training. For some years past there has been an increasing number of graduates from other universities at home and abroad who have applied to do their theological course at Mirfield, and this has proved of value to all concerned.

In 1903 the 'Fraternity of the Resurrection' was started, and now there are many hundreds of seculars — bishops, priests, and laymen and women — who are living under Rule in association with the Community; each reporting to one of the brethren who acts as their Warden.

In the same year that the Hostel was founded, the opportunity came for the Community to widen the scope of its pastoral, evangelistic and educational work by serving the Church overseas. In that year we were invited to open a house in Johannesburg. Here in a few years a great number of churches were built up and down the Rand, the rich gold-mining areas of the Transvaal, with their teeming populations of African mine workers and servants. Three years later Fr. Nash (later Co-adjutor Bishop of Capetown) took over a small choir school, which in an astonishingly short time he, and the other brethren working





with him, transformed into what is today one of the finest public schools in the Union, S. John's College, Johannesburg.

In 1934 this school was handed over to the diocese to enable the Community to take over the two great African parishes of Orlando and Sophiatown, the latter having recently been made world-famous by Fr. Trevor Huddleston (now Bishop of Masasi) in his book, 'Nought for your Comfort.' Here for many years a very great deal of pastoral work was done among the growing African population of Johannesburg and many more churches were built.

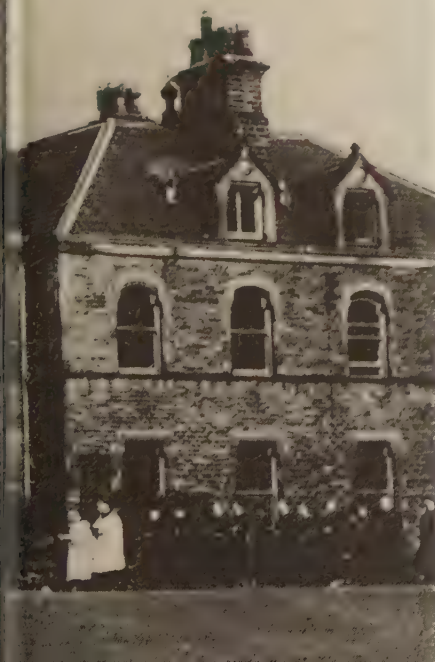
At the same time other members

of the Community living in the Priory at Rosettenville on the other side of the city were running a large school for African boys and girls, and a training college for African ordinands. To this work there was later added the S. Benedict's Retreat and Conference House, where retreats and gatherings for all races were, and still are, held.

But it was in the parishes of Orlando and Sophiatown where perhaps our greatest work for African laity has been done. Apart from ordinary parish work centering upon the four main churches, there were large primary and secondary schools at each of these places with upwards of 3,000 children under instruction at any one time.

In 1938 we opened the Priory of S. Francis alongside Jane Furse Hospital in Sekruxhuniland, in the heart of a Native Reserve some two hundred miles from Johannesburg. Here the Fathers have ministered to the patients and both European and African staff of the hospital, as well as supervising many churches in this predominantly heathen land.

When the Nationalist Government came into power in 1948, however, the axe was laid to the root of the tree of all white missionary work for Africans in the Union, and it was not long before the Community found much of its work being taken from it, or made impossible, by the restrictive and oppressive legislation. On the enforcement of the Bantu Education Act with its denial of any real education to the African,





the Bishop of Johannesburg decided to close down all diocesan African schools in protest, and the schools at Rosettenville, Orlando and Sophiatown were of course among them. A few years later it became necessary for the Community to withdraw from its Priory and all its parochial work at Orlando, for this was an African area and under the Group Areas Act white men were not allowed to live there, and there were not enough African members of the Community to staff the house by themselves, even if this had been desirable.

Under the same Act Sophiatown was declared a White area, so the entire non-white population has been removed to the new African and Coloured areas. The Fathers have watched the once great and gay parish die a slow death, as day after day the trucks have come and taken the people away with all their goods and chattels, and the bulldozers have moved in

and reduced the houses, as well as the slum shacks, to rubble. In the course of the past four years what was once a lively and colourful township has been reduced to a desolate waste crossed and recrossed by empty streets stretching as far as the eye can see. A certain amount of work amongst the Africans in the new areas is still possible, and the Community is at present superintending the Anglican church in Meadowlands, where the great majority of the Sophiatown people have gone.

At Rosettenville, on the other side of Johannesburg, the days of the theological College of S. Peter and the Resurrection, which has given such a large number of African priests to the Church, are numbered, for this again is a White area and such a black spot will not be tolerated. A thousand miles or so farther north, in Southern Rhodesia, the Community has a different story to tell. Here at



Penhalonga, near Umtali, surrounded by wonderful mountain scenery, is the mission station of S. Augustine of Hippo. The Community took over this mission in 1914 and the past forty-six years have been a period of almost uninterrupted expansion and development, until today it is like a small city in itself. In the centre stands a large and beautiful church designed and built by the late Fr. Robert Baker, C. R., with the help of local labour and of bricks made on the spot. Encircling the wide campus in which the church stands are the many buildings of the mission, including the Sisters' House, the boys and girls schools and dormitories, teacher training college, Community Priory, halls, laboratories and office blocks. Here is a scene of great activity and cheerfulness in refreshing contrast to the destruction and oppression of the Transvaal.

The Community has one more house overseas. In 1955 at the request of the Church in the West Indies it took over Codrington College on the island of Barbados and the large parish attached to it. Here the brethren living in the Priory of S. Mary Magdalene pursue the pastoral, educational and evangelistic expression of their life in training men for ordination, in the pastoral work of the parish, and in conducting retreats and missions throughout the West Indies.

Another side of the work of the Community has always been its literary activity, and it has numbered among its members some notable scholars who have had a considerable influence upon the

theological thought of their day, particularly Bishop Gore the Founder, Walter Frere, Neville Figgis and Lionel Thornton, to mention only four. But this work has not been confined to the profundities of theological and philosophical study; there has been and still is a considerable output of more popular works of spirituality and apologetics for the general reader. One last sphere of work and prayer must be mentioned. The Community has always had very much at heart the cause of Christian Unity, and every year past for many years it has sent certain of its members to attend and speak at conferences both at home and abroad with theologians of other communions, both Catholic, Orthodox and Protestant.

In conclusion we must look back to the Mother House at Mirfield, to the great church on the smoke-blackened hillside, as it stands up above the industrial valley among the coalmines and the mills. For that is the earthly source of all this activity; without it, without the life of worship and prayer and sacrifice at the Mother House, and its reproduction so far as possible in every branch house, the works could not be fruitful; would indeed be meaningless. So the Rule reminds us that we are to live the 'mixed' life; that all work in the world is to be balanced by time spent quietly at home in 'the fellowship, in the breaking of the bread and the prayers.' Only thus can the life and the works cease to be ours and become those of the Risen Lord Himself in the power of His glorious Resurrection.



# AMERICAN

By Frank W. Wadsworth

★ I read Father Jarrett-Kerr's instructive criticism of higher education in America with pleasure. As a teacher of English literature at a large state university I too have been faced with the intellectual apathy of which he complains and have had, I must admit, moments of soul-searching when I wondered why anyone would wish to spend the good hours of his life straining against that seemingly immovable object, the American student. At its worst the species is rude, unimaginative, lazy, opportunistic — and if Father Jarrett-Kerr has met the worst it is a credit to his tolerant good nature that his criticism is so well-tempered.

★ But is there not at the same time another less gloomy part to the picture than that which Father Jarrett-Kerr exhibits? Granted that many college students are precisely as the Father describes them, is it not also true that an encouraging number are not? I myself believe that thousands of American undergraduates are hard-working and creative, and above all intellectually curious. And I also believe that these undergraduates represent the real accomplishment of American higher education. It is unfortunate indeed that so many people including Americans see (and admire) only the by-products of the academic process. I suspect that Father Jarrett-Kerr too falls into this error, that like a majority of distinguished visitors from Great Britain he attempts to generalize about our educational system upon the basis of limited experience and an incomplete understanding of its aims.

★ These aims often elude the foreign observer who is struck first of all by the differences between his system and ours. As a result he is apt to conclude that the true nature of American education is to be discerned only in our departures from tradition. In England for instance higher education has an aristocratic tinge. Once restricted largely to the upper classes, it is now available to anyone who can fight his way through a series of stiff, competitive exams. But only the best students survive these trials; the rest are cut off early in their lives from any chance of continuing their education beyond a certain predetermined minimal point. Thus British universities cater generally speaking only to an elite. In America on the other hand everyone is encouraged to continue on the educational path as far as he can go (and sometimes, we must admit, a bit farther). There is no automatic and arbitrary cut-off point and consequently large numbers of students who in England would have effectively been prevented from cluttering up the scene reach college campuses. The first thing the British educator sees is Joe College beating on his bongos — and all too readily he assumes that Joe and Joe alone characterizes American education.

★ Father Jarrett-Kerr is not atypical in this respect. After four months' teaching at one institution plus four visits to similar campuses in the same state he concludes that the "general standard" of college education in the United States is much lower than in Great Britain. Specifically, he accuses American students of choosing their instructors on the basis of either personality or the ability to render neatly wrapped judgments upon the subject under consideration. This craving for the packaged opinion comes he feels



# EDUCATION ★ ★ ★ ★ ★

from a fundamental unwillingness to read books and is paralleled by a tendency to seek knowledge from digests and over-edited anthologies rather than from the primary sources themselves. These unfortunate intellectual habits lead to a wide but superficial education — American students know many subjects casually, none well. The situation is made more acute by an emphasis upon grades which encourages learning on the most mechanical level.

★ That the conditions described by Father Jarrett-Kerr are present in many American colleges and universities no educator will deny. But that they represent the "general standard" of American pedagogy is a horse of another color. Undergraduate education in the United States has a complexity far beyond the Father's comprehension. There are around fourteen hundred accredited four-year colleges and universities in the country and they offer so many patterns of instruction that one simply cannot generalize about their curricula or their students. It is not surprising that even Americans need to be reminded of the infinite variety of our system of higher education.

★ Typical of the best in this vast complex of institutions are the relatively old private universities, most but not all located in the eastern part of the country. On their quiet campuses superior students work under distinguished scholars in curricula which emphasize independent study and primary sources. Great libraries and busy graduate schools help to create an atmosphere of intellectual curiosity and excitement. Granting that all is not perfect even on Harvard Square, it does not seem chauvinistic to suggest that Father Jarrett-Kerr would find much to admire, indeed, much that is familiar, in these universities. The undergraduates at many of the nation's better known liberal arts colleges also weaken the Father's criticism. Students from schools such as Reed, Pomona, Oberlin, Swarthmore, Amherst, to name only a few, are as carefully selected as the young men and women enrolled at the prestige universities. Not infrequently the college's smaller size permits an informal instruction which encourages intellectual independence even more than the university's curriculum. The graduate of the top-flight liberal arts college is usually the equal of his university counterpart in basic knowledge and intellectual self-reliance.

★ The large state universities present a somewhat different picture. With graduate instruction and research programs often unrivalled, their undergraduate training does not attempt to maintain the consistently high standards of a Princeton or a Bryn Mawr. For one thing, they are unable to be as selective. Although some state institutions like the University of California (which admits only the top twelve per cent of the state's high school graduates) maintain relatively high entrance requirements, others are forced by political pressures to discriminate less in choosing their student bodies. As a result many persons gain admission who are incapable of utilizing the full intellectual resources of their institutions. These students are poorly trained and mentally sluggish. Unfortunately they are also noisy, so that their concept of college life — football, cars and parties — appears to dominate the scene when actually it does not. For there are many other quite different pupils — "hungry" students who labor hard to profit from the intellectual opportunities a big

state university offers. Even if the instructional system itself does not always encourage independent study, these young people, frequently from impoverished cultural backgrounds that make them unusually sensitive to their own ignorance, go about gaining an education with remarkable determination and energy.

★ Admittedly as the observer continues to run his eye down the academic hierarchy the quality of the students and of their training continues to deteriorate. The country is dotted with institutions that are universities in name only which offer an unimaginative education to an incurious population. Private colleges weakened by penury employ staffs of poorly trained teachers to instruct marginal students. State-supported colleges offer instruction stressing vocational training at the expense of the truly academic and institutions supported by churches and religious groups confuse theological dogma with humanistic education. On these campuses the conditions Father Jarrett-Kerr deplores exist and obviously the average student from such institutions does not compare to the "typical" British student, who seems invariably to be described in terms of one of the great traditional universities.

★ But the "C" student from some obscure college is no more typical of American education than is the honor student from Harvard and to attempt to compare the "average" American undergraduate with the products of other less flexible educational systems seems to me to be one of the unprofitable uses of the academic world. It is much more meaningful to ask ourselves how our superior students compare with the best from foreign lands. I regret that my own experience with English undergraduates has not been extensive enough for me to make direct comparisons, but I can at least offer some reassurance about the fundamental excellence of America's top-flight students.

★ Each year our universities and colleges graduate large numbers of young men and women with the very scholarly qualities Father Jarrett-Kerr so rightly admires. As a member for many years of the selection committee for the Woodrow Wilson National Fellowship Foundation, an organization offering a thousand first-year graduate fellowships in the arts and sciences, I have had the privilege of interviewing and evaluating many college seniors from all parts of the country. With few exceptions I have found Wilson candidates to be not only hard-working, thoughtful and independent, but filled with a religious awareness of their relationship to and responsibility for the world in which they live. The thousand award winners have these qualities to a high degree; the almost eight thousand unsuccessful candidates (each of whom has been nominated for the competition by a faculty member impressed by the student's abilities) are so little inferior that the process of selecting the winners is arduous and time-consuming. And the Woodrow Wilson Foundation is but one of several large organizations devoted to encouraging the nation's top students — the National Science Foundation and the United States Government itself find thousands of other students whom they consider worthy of support.

★ It is not necessary to maintain that there is nothing wrong with higher education in America to argue that the students Father Jarrett-Kerr describes are not wholly typical. On the other hand it is not necessary to accept his implied premise that only the top echelon of students is worth bothering about in the first place. I think one can be aware of all the inherent dangers of mass education without feeling compelled to regret it entirely. In America our goal



is a democratic one — to give every citizen as much education as he can profitably use. The ideal itself does not need defending. Like most old saws, the idea that a little learning is a dangerous thing contains as much untruth as truth. There is nothing wrong with high school trained trash collectors — even in a country where universal education is the goal somebody has to collect the trash. To say that there is something wrong implies a materialistic concept of education, as though one went to college merely to learn how to make more money. Such criticism rings strangely in the ears of Americans long accustomed to being told that they and they alone make a business of worshipping Mammon. It is strange also to hear Father Jarrett-Kerr cite a paean to illiteracy, particularly at a moment when events on the African continent are revealing its dangers in such a frightening manner. And as for blaming McCarthy upon our educational democracy — all that one can say is that the accusation does not seem wise on the part of a champion of the educational system that produced Sir Oswald Mosely.

★ As far as Father Jarrett-Kerr's other pedagogical criticisms are concerned, most probe sensitive and controversial areas. The overemphasis on grades in American education no one will deny. But the question of the precise relationship between training in depth and training in breadth, for example, is a topic that American educators debate endlessly. How varied ought the college student's general knowledge be to enable him to meet the demands of modern society? At what point does the pursuit of a broad humanistic background result in a smattering of ignorance which renders a person socially useless? Conversely, how strongly can one urge education in depth without ending up with a nation of wise blockheads, men and women so blinded by the premises of their own particular science that like the mediaeval scholar they refuse to recognize the shape of the world around them? The difficulty of finding the right answers to these questions is reflected in our varied curricula. One institution emphasizes thorough acquaintance with a few basic disciplines; another offers briefer exposure to a large number of areas. At a third the faculty is struggling to devise a plan of study that through compromise will retain some of the virtue of each extreme. There is no one blueprint for higher education in the United States, and — in view of its variegated educational goals — there ought not to be.

★ In my opinion the nation's educational shortcomings are not to be found primarily in a failure to give our best college students adequate training, any more than in our insistence upon encouraging vast numbers of students to continue beyond high school. Rather, they lie in a national inability to "educate upward" at the primary and secondary levels. America's high schools should be producing more young men and women able to cope with the best education our colleges and universities have to offer. When they are able to do this college level institutions will meet the challenge by enlarging existing facilities at places already characterized by academic excellence and by improving the curricula at others. A college or university is only as good as its students and their potential has largely been determined by their early training. When the nation's colleges and universities are unable to cope with the intellectual and cultural resources of their student bodies, then is the time for those of us in higher education to hang our heads in shame. I do not believe that such a time has come. ★★



# FINNISH ORTHODOXY

BY G. A. J. PORTHAN

**F**ROM time immemorial the Finnish people have been regarded as mystics, wizards, possessed of secret occult powers, ready to weave charms, to interpret dreams



and to deal in the black arts. They were feared by the Swedish sailors in the Dark Ages, for was it not well known that the Finnish pagans were adept at luring foreign ships onto the rocks? With their roots in the mists of antiquity, being neither Teutons nor Mongols, these mystery people of Europe, at first resisting all attempts to Christianize them, clinging to their pagan nature-cult, itself a strange compound of pantheism and animal worship — these stubborn Finnish tribes were finally conquered by the Swedes to the west and by the Russians to the east. And with the conquerors came the Christian religion, Roman Catholic in the southwestern portions of the country and Orthodox in the east. Although portions of the land were never really Christianized until centuries later, the main body of the people embraced the Catholic faith.

As a result of the Reformation, the entire country was released from Roman control. The Apostolic succession was continued, the early days of the Finnish Reformation being carried out on extremely conservative lines. The Orthodox, living in the eastern province of Karelia for the most part, were unaffected by the Reformation. Looked down upon by the more prosperous Lutheran people, the Finnish Orthodox were regarded as a curious twig of the Russian Orthodox tree. Karelia, one of the poorest provinces as far as material resources goes, was considered "the Finnish desert." As a result of the various wars between the Finns and the Russians,

the Karelian people were first part of the Finnish nation, then given back to Russia, the borders being moved this way and that as the result of peace treaties. The people became more and more provincial, more and more concerned with tradition. Superstition was rife, and up to but a few years ago people could be found sacrificing roosters to St. Elias!

But along with this superstition and poverty came better things, a deep reverence for the ancestral myths enshrined in the Finnish epic poem THE KALEVALA and a love of music. When these epic songs were rediscovered in the nineteenth century by an obscure district physician named Elias Lönnrot, the Karelian province achieved new stature in the eyes of the Finnish people. Had not these people kept the myths alive through many centuries of persecution?

As a result of the Finnish War of Independence in the early 1920's, the Finnish Orthodox found themselves no longer part of the mighty Russian Empire. Eventually recognized by the Finnish government as a second national church (the Lutheran Church is the first), with their own bishops, with four convents and monasteries, the Finnish Orthodox began to take their rightful place in the life of the new nation. With an intensely nationalistic clergy (at one time the Finnish flag was worn on the back of the Orthodox chasuble!) led by a bishop of Estonian descent, with a seminary at Sortavala and a beautiful cathedral church in Helsinki, Finnish Ortho-



doxy made great gains in adjusting to the new situation in which it found itself.

And then came the disastrous Winter War and the eventual defeat of Finland. The Finns lost most of the territory inhabited by the Karelians; 55,000 Orthodox Finns left the province before it was taken over by the Soviet Union. Uprooted from their homes and scattered among the Lutherans, the Orthodox began to contract mixed marriages and to expose themselves to forces hostile to Orthodoxy. People began to leave the Orthodox Church, and at one time it was reported that as many as five-hundred became Lutherans in one single year. The government realized its responsibility for these heroic people, however, and churches were built for them. Once regular congregational life had been re-established the Orthodox stopped leaving the Church. The seminary was moved from Sortavala to Helsinki, and Karelian provincialism was further overcome by the sending of divinity students to such Orthodox centers as St. Sergius Seminary in Paris. The Finnish Orthodox churches are now better attended than are the Finnish Lutheran, and one can today find packed congregations at such churches as the Church of the Holy Trinity and Assumption Cathedral in Helsinki. The flow to Lutheranism having stopped, there are today approximately 78,000 Orthodox in Finland all of them, except for a small minority group under the rule of the Russian Church, under the guidance of Bishop Alexander





whose See City is Kuopio in the province of Savo.

One of the most interesting phases of Finnish Orthodox church life is the four religious houses, three monasteries and one convent of nuns. The most famous of these houses was the ancient island-monastery of Valaamo, in Lake Ladoga. When the Winter War began to wax badly for the Finns, the monks were forced to flee into Finland proper and are now situated at Uusi Valaamo (New Valaamo) in the south-central province of Savo. Old Valaamo, the island-monastery, was a beautiful place, the many churches and chapels rich with gold and silver given by the Russian Czars, the gorgeous pageant that is the Divine Liturgy of the East being carried out with all the splendor

so dear to the hearts of the Orthodox. The monastery operated a guest house in those days, and an excursion boat regularly brought guests from the mainland. Uusi Valaamo does not have the grandeur of Old Valaamo, but the spirit of devotion and mystery is still present, and the faithful monks yet carry out their vows though in a new setting.

The Finns are basically a mystical, introverted people, and for this reason alone Orthodoxy should have tremendous appeal to them. The first state church, the Lutheran, reaches few people, sadly enough, and it is possible that Finnish Orthodoxy might continue to appeal to the strong intellectual group in the cities and perhaps eventually to the common people. ●

# "OLD BROMIDES"

## I CAN BE A GOOD CHRISTIAN WITHOUT GOING TO CHURCH

By Robert Lessing

THE Church recognizes as Christians all persons who have been baptized by the pouring of water or immersion, in the name of the Father, the Son and the Holy Ghost. This includes those who are baptized by persons who are not in the Apostolic Ministry, provided the Sacrament is administered according to that form. Because of this it is possible to make a case for the statement that one can be a Christian without going to Church. But when we qualify the statement by saying 'good Christian,' we are dealing with an entirely different matter.

Mere membership in the Christian family does not guarantee entrance into the land of light and joy. Baptism alone is not an open sesame to heaven. There is in addition the matter of living with God in the Christian life. Baptism does not remove temptation or prevent sin. Even our Lord was tempted after His Baptism. So are we tempted after Baptism, and unlike Him we often sin. The Christian life is a constant struggle to overcome temptation, a continuing request for forgiveness of sin unavowed, and an unceasing pilgrimage to the Altar for spiritual nourishment and strength with which to fight this good fight.

With the definition of the good Christian life in mind, can one be a good Christian without going

to church? There are many people who believe so. Strangely enough we find among these people a prominent Churchman who was reported recently to have said that there are more Christians outside the Church than there are inside. Of course this statement immediately raises two questions: (1) what does he mean by Christians, and (2) what does he mean by church? If by Christians he means people who are kind and honest, we disagree with his terminology. Kindness and honesty do not make one a Christian. Many atheists are kind and honest.

On the other hand, if by Christians he means all persons baptized in the Christian manner, we must determine what he means by church before we can accept his statement. If he is thinking of the church building, and is lamenting that there are more baptized persons who fail in their duty to attend services than there are who fulfill that obligation, then we must join him in his dirge for lost souls. But if he is referring to the Church as the Mystical Body of Christ — then his remark is utter nonsense.

If one can become a Christian only through Baptism, and if Baptism is spiritual birth into the Church, how can there be any Christians outside the Church? All persons baptized into the Body of Christ are in the Church, whether they attend the services or not, just as all persons born into the



Brown family are in the Brown family whether they live in the family home or not. The only question is whether they are good Christians — good members of the Holy Church. And remember this question is an important one. It does not involve winning medals for attendance or getting black marks for absences. A good member of the Body participates in eternal life. A bad one chooses eternal death. The problem is a matter of life or death.

The great difficulty lies in the definition of the word 'good.' Many people think themselves good who have little or nothing to do with the Church and its functions. Nor has the self-satisfaction of this group been seriously challenged for some time. On the contrary, religious teaching in many quarters has compromised with the tendency of the human race towards convenient living. Rather than carry on an apparently losing battle against Sunday lawn-mowing, hangovers and family picnics, many clergy have tried to keep a tenuous hold on their erring flock by teaching an ethical religion, which can be practiced without much attention to the Church. The impression has been created that one can be a good Christian by being a good citizen. The rule is still taught that we should 'render unto Caesar the things that are Caesar's, and unto God the things that are God's' but the distinction between God and Caesar has become rather fine, with Caesar getting all the advantage.

The evil that results from this

compromising religion is that men have been lured away from absolute authority. You see, ethics are relative; they vary from community to community and from organization to organization. If our learned pastor tells us that ethical goodness is the highest end of man, then all we have to do is to shop around until we find an ethical system which satisfies our peculiar taste, and settle comfortably into it with a full sense of security.

This sentimental anarchy of private judgment, which characterizes so much religious teaching today, is responsible for the moral and spiritual bankruptcy from which our age is suffering unto death. Being released from absolute standards by a compromising religion, men feel free to rationalize their conduct by whatsoever standards they find convenient. It can be said with accuracy that the majority of the human race is satisfied with being no worse than average. Aside from personal conduct, the public conscience has become numb to vice, corruption and immorality. The average man dismisses political corruption with a shrug of the shoulders; he reads of organized crime and vice as though he were reading a dime novel, he accepts bribery and dishonesty in athletic fields with a mild clucking of the tongue; he feels little or no indignation over race riots and rank discrimination against colored people in hotels and restaurants, and feels no personal guilt for these crimes against humanity; he even gets a sensual thrill out of the lurid stories of people who flout the Sacra-

ment of marriage and live before the world in the shame of illicit romance.

People today do not feel the tug and pull of absolute truth because they are either taught that there is no such thing, or allowed to believe it. If anyone objects to this melancholy evaluation, let him consider a recent statement by the Chief Justice of the United States Supreme Court: 'Nothing is more certain in modern society than the principle that there are no absolutes.' Harken to these words and then bow your heads in shame for a society which will permit them — yea, even encourage them. If there are no absolutes, then there is no God — at least not the Christian God. Yet the Chief Justice merely puts into words the rule by which the world is living: do good, pay your bills, keep the civil laws, and you will have fulfilled your destiny. The 'supreme insult is that this sentimental rot is given a coating of Christian respectability by its devotees who insist that this is what our Blessed Lord taught. They say it adds up to 'Love thy neighbor.'

The thing that these do-gooders overlook is that the love-thy-neighbor passage finds its validity and its meaning in the words that precede it: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' This is the first and great commandment, and the second is only 'like unto it,' or qualified by it. True Christian love, which we are commanded to show our neighbors, is a love which is generated in God and is simply re-

flected to our neighbor as we love God in return for His love. Love of neighbor is the result of love for God. It is not a thing by itself.

We should at this point strike out the ambiguous word 'good,' and substitute for it the word 'faith-full.' Christian stewardship is not judged on the basis of ethical goodness, but on the basis of faith. Faith is not an intellectual belief in a principle, but a complete commitment of mind, body and soul to the Person of God. This includes commitment to the Church, which is one of the manifestations of the Person of God. The whole emphasis of the Bible is on faith; that is, on an uncompromising acceptance of the Person of God, a total surrender to His Will, and a life based on this commitment.

It is the vocation of man to give up his ego-centric existence so that he may be adopted into the Body, or group, which God has identified with His Person. We must stress that the word 'group' as used here does not refer to a fellowship of individuals. The group is one; its source is God; its motivating power is God's love; its rule of life is God's Will; and it is bound together and fed with life through the means which God Himself has provided — the Sacraments. This is the group which God has chosen. Other groups may choose God, but that is not the same thing. 'Ye have not chosen Me, but I have chosen you.'

The whole point is that the life-substance which runs through the Body of Christ is love. God's love, which is His Substance, begins with Him, not with His creatures, and then goes outward in a

positive pattern. The genius of the ancient Hebrew prophets was that they recognized that God's gifts come, not willy-nilly, but through definite living relationship between Creator and creature, in which God is the Source and destiny, and man is the humble and faithful child. The fault of the Israelites was not that they worshipped the wrong God, but that they reduced His commandments to an ethical system which took the personal aspect out of the Covenant. Therefore when God came in Person, they failed to recognize Him.

The Incarnation underlines the fact that the Person of God is at the center of His religion. Union with His Son is the essence of the New Covenant. The Person of God's Christ is the Bridge between heaven and earth — the Jacob's ladder: 'I am the Way.' This personal relationship between the Body of Christ and the faithful was illustrated by a metaphor which leaves no question about its meaning: 'I am the Vine, ye are the branches: . . . if a man abide not in Me, he is cast forth.' The Divine Will then changed this metaphor into reality in the Sacrament of the Altar. The Vine gave Himself to be the Food of the branches: 'Except ye eat the Flesh of the Son of man, and drink His Blood, ye have no life in you.' 'You are cast forth. Other disciplines are grouped around the Altar — prayer, fasting, repentance. Love channeled to mankind through the Body of Christ, and the Altar is the gateway where the

Body of Christ joins time with eternity.

There are many who reject this teaching, but that is no novelty. Our Lord Himself faced the loss of some of His disciples on the same matter. When He commanded that they partake of His Body and Blood if they would have life, some said, 'How can this be?' and they 'departed and walked no more with Him.' But Jesus did not go after them and offer to change His teaching to make it easier for them to believe. He did not have one teaching for the strong and another for the weak-hearted. He just watched them sadly as they walked down the road. Then He turned to His Apostles and asked, 'Will ye also go away?' It was no easier for these Twelve to believe than it was for the others. They too loved the easy-going ways of the world. The difference between them and the others was that the Apostles were men of faith. They had made their choice between God's religion and the religion of the world. 'To whom shall we go,' said St. Peter, 'Only Thou hast the words of eternal life.' Thy Will be done — whatever it is.

We are faced with the same choice, and God will not water it down for us. We must accept Christianity as He has ordained it, or reject it. Christianity without the Church is a contradiction in terms. Therefore the Christian who does not participate in the life of the Church, who is not regularly and frequently receiving its Life-Blood, cannot be called a faithful, nor in any unambiguous sense of the word, a good Christian. ●





a layman comments on

# contemporary art

The average Anglo-Catholic has little to learn about Gothic facades. Either his interest in architecture and art has not progressed much beyond this point, or worse, he can accept contemporary art only in secular life. Wide-spread is the idea that Catholic survival means Gothic Revival. There are miraculous exceptions of course.

An exciting movement in the Church is the reformation of form, shape, texture, line and color with which the artist interprets Christianity in contemporary terms. The purpose of this modern work is not merely to illustrate or decorate, but to reveal the ultimate meaning of life.

It is language; vital communication. It is to instruct and to encourage devotion. It is to contemplate and respond to.

In conventional artistic statements it is easy for most people to understand immediately what is being said. At least naturalistic representation, perspective, or actual juxtaposition of time and events seem to give one the feeling of comprehension. When encountered with a contemporary piece we find that many of the usual elements have been eliminated. Calligraphic directness takes us at once beyond the surface of an event into its mystery.

For instance in a bold construction of brush strokes or of welded metal it is possible to create a full sense of crucifixion (certainly a symbol of our time) without resorting to the sentimental. Here the average beholder, blind to spiritual reality, continues a pointless search for historical accuracy. What the artist has chosen to say is the universal; those truths of eternal value.

In some circles there seems to be an idea that the Mass must be celebrated amidst a collection of ornate mass-produced junk; and indeed the more clutter the better. Yet a return to the early American concept of simplicity and craftsmanship in liturgical art is in progress.

Using contemporary methods and materials, artists are producing liturgical appointments which are both utilitarian and a fresh expression of ancient tradition. Chaste design and arrangement lend renewed emphasis to that which is more important than any kind of sacred decor — the Eucharistic action itself.

Certainly, confessions will be made without Victorian style boxes. Christ will be honored in a free form monstrance. Our Lady of Walsingham will appear without a blue robe. When and where such things occur, Anglo-Catholicism speaks as Christianity alive.

robert charles brown



# by MARY HICKS **CREATION**

**I**S IT possible to believe the Genesis Creation story and the scientific version of the origin of the world at the same time? Some religious writers, 100 years after Darwin, still denounce scientists for agnostic or atheistic conclusions. And scientific writers, more frequently, try to discredit the ancient Biblical account of creation since it does not conform to modern scientific criteria of knowledge.

To acknowledge the truth of both religion and science seems to be possible, however, for a great many people. For others, who wish to be able to embrace both kinds of truth but find it difficult because of obvious contradictions, there is a need to recognize the fundamental difference between science and religion.

What is meant by science? Science is the study of nature in order to find facts. On the basis

of these facts, scientists construct theories which serve to explain natural phenomena. Sometimes the discovery of further facts disproves a theory, which is then discarded or revised. Often, also new facts strengthen theories, rendering them more useful than before for the understanding of the physical universe. The scientific method is applied to the question of the origin of life on the earth somewhat as follows:

Fossils, the preserved remains of extinct forms of life, furnish facts. One way in which fossils are found is in the type of rock that forms layers. These layers are shown by geologists to be formed very slowly over a period of many years by the settling of small particles of soil, which become compressed to make solid rock. This sedimentary rock is found in places like the Grand Canyon, where the Colorado River has cut through the rock to an immense



depth. In all the layers of rock from the bottom to the top, many petrified bones and impressions have been found. The fossils of the simplest forms of life are found near the bottom, and those which are slightly more complex come next. From bottom to top, fossil structures become more and more complex, those of the highest forms of life being found nearest the surface. This arrangement of the fossils in the rock is a fact. Scientists take this fact, along with many other kinds of facts, and try to fit all the evidence together into a theory: an explanation for the way fossils are arranged in the earth.

The explanation seems to be that the lowest layer of rock was once on the surface, and living on the surface were very simple kinds of organisms. When these creatures died, some of their bodies were covered up by material that was settling, and so were

preserved as fossils. In the next to the lowest layers, there are fossils of animals and plants that must have lived at a later time, and these are more complex than those that lived earlier. And so on. It seems as though the simplest ones existed first, then the more and more complex ones, and finally the highest forms of life. Other kinds of facts indicate that all living things must come from other living things, and so the scientists conclude that the simplest animals were the ancestors of the more complex ones, and that these, in turn, were the ancestors of the higher animals. And so on . . . until the highest types of animals, including man, appeared. This is essentially what is meant by evolution. It says that man developed, through millions of years, from one-celled animals, and that there is a corresponding development in the plant kingdom. Since the evidence, in the



form of facts, to support this theory is so immense, most scientists therefore accept evolution as a fact itself.

Where did the first one-celled animals come from? It seems, on the basis of currently available facts, that they must have come from non-living matter derived from such things as earth, water, air or whatever atmospheric gases the earth originally possessed instead of air. As for the origin of these inorganic materials, there is a good deal of uncertainty, but we may be sure that, when it is possible to make a well-substantiated theory, it will require the initial presence of some sort of matter, or possibly, some sort of energy. Some scientists believe that matter originally came from light. Where did the light (or whatever it was) come from? Ultimately, scientists will never be able to say.

Part of what we mean by the word God is the Being who is Himself not created, but who is the ultimate source of all other beings, that is, of all creatures: light, matter, earth, plants, animals, man. Because they are human beings as well as scientists, most scientists are forced to this conclusion: but they are not being truly scientific if they mention God at all, because using God as a theory to explain the ultimate origin of things in nature is not the same as a scientific theory. Scientific theories are explanations of facts in nature. As soon as anyone tries to say where

nature itself came from or what is the ultimate source of nature's laws, he is being religious and not scientific. But it is only human to have both kinds of curiosity: we want to understand not only nature but the supernatural. It is somehow un-human to think of nature as just so many facts without any ultimate meaning or significance, and only religion can furnish this.

More about religion later: let us return for a moment to a further consideration of what science does legitimately say about the origin of earth and the creatures upon it. To say that evolution did occur is not the same thing as to say how the earlier forms of life turned into the later ones. Snakes' eggs do not hatch into chickens, and the seeds of lilies do not develop into daisies. And yet something of the sort is what evolution implies, although it is held that the difference between the parents and the offspring was never so great, in one generation, as in these hypothetical examples. If the children always resembled the parents, however, then there would still be nothing but microscopic forms of life on the earth. So how evolution occurred needs a great deal of explaining, and the best the scientists have been able to do so far is to explain it very inadequately.

It is safe to assume, however, that some day the scientists will be able to accumulate enough facts to give a really convincing theory as to how one-celled ani-

imals turned, eventually, into man. Even then, scientists will never be able to explain the meaning and purpose of life, because that is outside the scope of science. Even when the scientists of the future are able to explain the mechanism of evolution so fully and completely that they can produce living matter from non-living matter, as they well may be able to do, they will not be any nearer than they ever were to answering the question of why there is any nature in the first place, or of what is the meaning and purpose of life. These are religious questions. Man has to stop being scientific, as it were, and start being religious when he asks such questions. Another question, important to religion, which science can never explain, is why there is good and evil in the world, because it is part of the character of science to study things impartially.

The author of the book of Genesis was obviously not a scientist, but a religious teacher. He had no access to fossils, nor did he know anything about how to judge the age of the earth from rocks. Science as we know it was unknown to him, but this makes no difference to his story because the book is a religious book. Now religion does answer the questions that science cannot answer: (1) what is the ultimate origin of nature? (2) why is there any nature in the first place? (3) what is the meaning and purpose of life? (4) what values should we have,

i.e., what is right and what is wrong? (5) why is there good and evil in the world? The detailed answers to these questions are best left to qualified Bible scholars, but in brief one might indicate that Genesis is concerned with them all and that it answers them somewhat as follows: (1) God is at the beginning (2) God made nature (3) God called it "very good" i.e., for His pleasure all things were created (4) God's commandments are what is right and to disobey Him is what is wrong (5) The serpent (an evil spirit) tempted man to do wrong, yet by God's help man also sometimes does good. These are religious answers to religious questions.

There are people who confuse science and religion and either cannot or will not try to tell the difference between them. Some read the Bible as if it were a science textbook, and others read their science books as if they were Bibles. The notion that the Bible is not a science book is a much more familiar one than that the science book is not a Bible. Whether it deals with the origin of the universe, organic evolution, space travel, human physiology, or a variety of other subjects, it is very difficult for the author of any popular work on science to avoid religious questions. Some of these authors freely refer to God in a way that warms the heart of the believer, while others mingle agnostic conclusions with scientific conclusions in a way



calculated to confirm the doubts of the non-believer and to sow the seeds of doubt, or, at best, breed contempt for science in the minds of the faithful. But both the scientist who claims that evolution proves God to be a marvellous Creator and the one who uses evolution as proof that everything happened by chance are, as scientists, cheating. The atheist, offering an ultimate explanation when he concludes that life has no real meaning, is also cheating if he tries to use science to support his views, if he does not identify this as a religious conclusion. However much we may agree with or question the scientist's religious ideas, these cannot have any bearing on the validity of his scientific ideas. His authority as a scientist stands or falls on the well established criteria of scientific methods. Similarly, the religious authority or inspiration of our author of Genesis is a question entirely apart from his accuracy as a scientist: one may well complain that he failed to keep scientific questions out of his work, and we know the science of his time to be quite mistaken in its conclusions. To keep these two areas properly separated in one's thinking is necessary, no matter what one's beliefs. Yet it is only human and natural to attempt to weld them together, a task which experience shows is beyond the capacity of our comprehension although we know that all Truth must indeed be one.

## BOOK REVIEW

**THE PATH TO GLORY.** Studies in the Gospel according to Saint Luke. By John R. H. Moorman. S.P.C.K. and Seabury Press, 1960. Pp 300. Price \$4.75.

The author undertakes to expound 'the sections of the Gospel according to St. Luke, and to see what it is trying to tell us, either by narrative or by reported teaching, of the meaning and the message of the Incarnation,' and 'to help us to see the life and the teaching of Christ as it appeared to a contemporary.'

While one may not agree with every word the author has written, the reviewer feels that his concluding paragraph — 'So they (the disciples) could go back to the courts of the temple, the place where St. Luke's story had begun, radiant with hope, and burning with zeal to go out as witnesses of the Incarnation to proclaim the truth, the whole truth and nothing but the truth of the mighty acts of God which they had seen and heard' — is justified; and that the Bishop of Ripon has given the help which he hoped to give through the writing of this book.

— H. H.



## acknowledgements:

◆The Reverend LINCOLN A. TAYLOR, OHC, is Father Superior of the Order of the Holy Cross and of the Order of St. Helena. His article "Easter Dawn" comes to you with every blessing during this holy Paschal-tide.

◆From the Very Reverend ROBERT F. ROYSTER, Dean of the Cathedral of St. James, South Bend, Indiana, comes this month's article on the Eucharist. The Sacrament to be featured next month will be Holy Orders.

◆The Reverend ROBERT M. COLLINS, Rector of St. Thomas Church, Morris, Illinois, is a Priest Associate of Holy Cross.

◆Father PAUL SINGLETON, is a member of the Community of the Resurrection, Mirfield, England.

◆FRANK W. WADSWORTH, Ph.D., is Associate Professor of English at the University of California at Los Angeles and a communicant of St. Alban's Church, Westwood Village, California.

◆GEORGE A. JOHN PORTHAN, is a communicant of St. Mary's Church, Tower, Minnesota. His article "Finnish Orthodoxy" was accompanied by several fine photographs from the FINNISH NATIONAL TRAVEL OFFICE, 10 East 40th St., New York 16. Three of these photograph's appear in the article and one (a monk's meal, Valaamo monastery), appears as our frontispiece, page 131.

◆A frequent contributor is the Reverend ROBERT LESSING, a Priest Associate of Holy Cross and rector of St. Mark's Church, Portland, Oregon.

◆ROBERT CHARLES BROWN, sent us his views on contemporary art some month's ago, along with many of his fine sketches which we have used from time to time. The illustration accompanying his article is also by Mr. Brown.

◆MARY HICKS teaches science at Dwight School, Englewood, New Jersey. She is a communicant of the Church of the Resurrection, New York City.

◆The Photograph on page 168 is by MR. S. FRANKLIN GOULD, an Associate of Holy Cross and a communicant of the Church of St. Mary the Virgin, New York City.

◆COVER DESIGN, layout and other art work by the brethren of Holy Cross Monastery.

# COMMUNITY NOTES



**F**ATHER Tiedemann in February conducted a School of Prayer at St. Paul's Church, Washington, D. C.

During January and February Father Terry visited some of the Seminarians Associate at Episcopal Theological School in Cambridge and Virginia Theological Seminary in Alexandria. He finds it always a joy to be at the

seminaries and made a member of the seminary family. During his visits Father Terry had conferences with the students about their spiritual lives and concerning the Rule for seminarists provided by the Order. At Virginia Seminary he was asked to conduct an evening meditation for several of the dormitories. He plans to visit



Montreal Diocesan College and the seminarians at Bishops' University in Lennoxville, Quebec, in March, and to visit Seabury, Bexley and Nashotah after Easter.

Father Parsell had an interesting, though very full, schedule of engagements in the Diocese of Nova Scotia in February. He spent a Sunday with Father John Matheson at Pugwash, visiting four of his six churches. On Monday he returned to the Halifax area for the first diocesan clergy retreat to be held in the diocese. At the end of the retreat there was a conference for retreat conductors. A quiet day was held at the week-end for Canterbury students at King's College and Dalhousie University. Meetings at St. Mark's, Halifax, and Christ Church, Dartmouth, were notable, and especially a Canterbury Club meeting at the Cathedral at night. On Tuesday a quiet day was held for theological students of the University of King's College, and there were several other addresses on the Religious Life and the Liberian Mission on this tour. It was the first time a Holy Cross Father had been in the diocese and the most was made of the occasion.

Father Turkington also made an extended trip in February, during which he conducted a retreat for clergy, preached at an Ordination, and held a retreat for laymen, all in the Diocese of Georgia. He then conducted a clergy retreat for the Diocese of Easton, and a School of Prayer at St. James Church, Kingsessing, Philadelphia.

Father Spencer and Brother Francis preached Missions for adults and children respectively at St. James Church, Wichita, Kansas. In spite of

the first snowstorm of the winter out there, the attendance was good, persistent and enthusiastic.

Brother Francis spent five days at St. Andrew's Church, Bridgeton, New Jersey, where he preached, addressed the various parish guilds and visited in the people's homes. This was for us a new type of appointment. Brother Francis reports that it worked out well and seemed to be of real benefit to the parish.

### **St. Andrew's**

The school did excellently in wrestling this year, placing third in the Mid-South Tournament with four championships and one runner-up. One of our champions was also given the best wrestler award.

Father Baldwin conducted Missions for adults and children at Good Shepherd, Augusta, Georgia, and for children at St. Augustine's Chapel, New York. The latter is the work made famous by Father Myers' book, 'Light the Dark Streets.'

### **Bolahun**

At Bolahun a serious shortage of teachers has developed, because so many of our recent graduates have taken and passed examinations for scholarships for Cuttington College. We are in need of teachers and have had to find them from USA. We are also in need of a man to keep the books and help in the office and administration; and also we should have a man to keep the motor cars in repair. If any of our readers can pass this word along, it will be appreciated.

Two members of our staff in Africa have been admitted as Companions of the Order. Mr. Gary Nicholson, now

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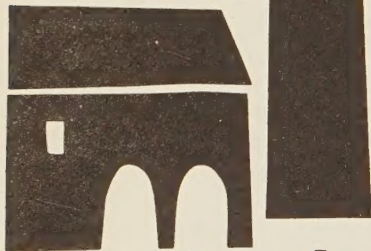
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known as Brother Philip, has gone out recently and is the radio operator. Mr. Gene Harms, now Brother Laurence, has been at the Mission for a year. He hails from Rock Island, Ill.

Brother George, our Bursar, is to be leaving for the Mission April first. He will make a survey of the finances and the accounts and bookkeeping.

### Order of St. Helena

No sooner had the work on the chapel ended than new work on the former chapel began. It has been dismantled and is being made into a reception room larger than any we now have. The fire place was restored and a door opened onto the patio. With windows along the east side looking over the terrace and down the hill into the woods, it should be a beautiful room.

On Ash Wednesday we went to St. George's for Mass and Imposition of Ashes. The great piles of blackened snow and ice in the city reminded us of some of our blessings: our snow is clean and white; and made us very grateful for the priests who drive over icy roads and then walk in when we are snowbound to bring us the Sacraments.

### Versailles

The question as to what was the official title of the 1961 Conference Week at Margaret Hall School was finally determined only the evening before the Conference began, at the Student Council meeting. The leader, Father de Catanzaro, Professor of Old Testament Literature at Seabury-Western, had given it the title of "Revelation and Response," which expressed succinctly the heart of the



matter, but would have had little meaning for the man in the street, or, in our case, for our student body. The choice of the Council was "The Bible and Society." Father de Cattanaro's two daily addresses on the Old Testament and its relevance to the whole of man's history and experience were supplemented by the work of seven groups of a dozen or so students each, which studied respectively Creation Myths, Religions and the Faith, Minorities, Pacifism, Labor, Juvenile Delinquency, and Modern Israel. Six boys and Brother Charles, D.H.C., came from St. Andrew's School, Tennessee, and threw themselves with energy and enthusiasm into the work and play of the week. They have invited a dozen of our girls to make a return visit to St. Andrew's for a dance in April. The series of documentary films the first three days of the week was brought to an exciting climax by the presentation of "Boys' Town" with Spencer Tracy on Thursday. We scheduled the Friday High Mass this year at 8:15 and issued a blanket invitation to breakfast afterward so as to make it practicable for day students to be present. The program of oral reports from each group, from 11 to 12 o'clock was impressive and exciting. Even those of us who do not have the ability to do a very good job of Conference Week individually are always convinced at that point that the overall achievement is fine enough to carry along and redeem some weak spots, and that it is of decisive importance to our individual lives, and to the life of our society.

The knowledge gained in Conference Week, and the material collected,

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continues to be put to active use up until Spring Vacation while the girls are writing source themes for English mostly subjects suggested by the week's work.

The first regular week of the academic second semester began pleasantly with the girls alert and invigorated. There was the Winter Informal Dance to look forward to and prepare for on the Saturday, and just beyond that, on Shrove Tuesday, the Mardi Gras Carnival in the gym. In addition to such regular features of the Carnival as the Cafe Francais (this year with a Parisian kiosk covered with posters in front of it) and the House of Horrors in and around the swimming pool room, there are always new attractions. For instance, this year, for a nickel, we were allowed to empty a water pistol in an attempt to put out three lighted candles floating around on a tub of water.

The Student Retreat took place on Ash Wednesday, and was conducted this year by our chaplain, Father Dunphy. All of our boarders but five and a few day pupils, made the retreat. They had the run of the classrooms, while the non-retreatants had classes in sitting rooms or refectory or what have you

Group Three, consisting of grades six and seven, put on a highly entertaining presentation of "Alice in Wonderland" February 18th. On the 19th the Cercle Polyglotte invited the school and Francophiles from the towns of Versailles and nearby Midway to see with them an excellent French travel film, "Voici la France", presented by an attractive Frenchwoman from the French Tourist Office in Chicago.

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